

THE FLAMING SWORD

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CONTENTS

THE EVILS AND DANGERS OF CLASS-HATRED.—SIMIANISM AND THE DESCENT OF MAN, KORESH


STUDIES AND REVIEWS.—The Roots of Language.—An Observation Concerning the Peculiar Relation of Words, LUCIE PAGE BORDEN

THE POWER OF THE WISDOM STONE, BERTHALDINE, MATRONA

COMMENCEMENT EXERCISES AT ESTERO, THE EDITOR


EDITORIAL PAGES.—The Marvels of Comparative Anatomy.—What Present Conditions Signify?—The Egyptian Light Tower.—How Much is a Man Worth? THE EDITOR

COURT OF INQUIRY.—The Birth and Death of Continents.—How Man and Cosmos are Related.—Books and Periodicals, THE EDITOR



ASTRONOMY

RELIGION



SOCIOLOGY

The Flaming Sword

Estero, Lee County, Florida.

Devoted to the promulgation of Koreshan Universology; to the Perfection of Human Character and Life on the basis of the Principles of Religious, Social, Commercial, and Political Relations; and to the Discussion of Current Topics and Events.

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THE KORESHAN UNIVERSOLOGY.

A General Summary of the Doctrines and Principles of the Religio-Science.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mysteries, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

Cosmogony.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

Alchemy.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

Theology.—God is personal and biune, with a triunity of specific attributes. God

in his perfection and power is the God-Man or the Man-God, the Seed of universal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

Messianic Law.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

Reincarnation is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

The Spiritual World.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity—not in the sky.

Human Destiny.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

Immortality in the Flesh.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

Celibacy.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

Psychology.—Koreshanity points to the basis of all psychic phenomena—the hu-

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man brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

The Bible.—The Bible is the written expression of the divine Mind is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is conflict between the Bible and general Science; the Bible and the natural universe must agree in their expression of the divine Mind.

Communism.—Koreshanity advocates communism, not only of the goods of but of life itself. It has not only scientific theory of communism, but practically communistic in the relations and affairs of its own people. In this corresponds to the primitive Christian church, where all things were held common. The bond of the true communism is the true religion, and central personality of the divine communism is the Messiah.

Koreshan Socialism.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

Church and State.—The true form of government is the divine Imperialism, unity of church and state; such will be the Kingdom of God in earth. The Government of the New Age will be in the form of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is placed at rest and liberty as are the stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

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Whole No. 667

The Evils and Dangers of Class Hatred.

The Palpable Fruits of Competitive Strife; the Curse of Wage Slavery and the Tyranny of Labor Unionism; the Great Revolution is Imminent.

KORESH.

THERE ARE CERTAIN facts involved in the justice of things, which we herewith bring to the notice of the people of the United States and to the world generally. There is developing very rapidly and to a very great extent, a class hatred which threatens the demolition of the protective order of society. Some millions of the inhabitants see this alarming situation, and are encouraging it with the vehemence of desperation; but the most alarming part of this condition is that there are other millions who are determined to pursue the same disastrous course, because the selfishness of the human heart and the inordinate love of money have made them callous to the cries of the oppressed, and they are forging ahead with lightning speed toward the vortex which their sordid greed is creating for their destruction. The difference between the condition of the great mass of the people who have created the wealth of the world, and the affluent who enjoy its privileges, resides in the ignorance of the masses who are too willing to be exploited for the benefit of the rich, and in the ignorance of the rich as to the consequences which are certain to follow their exploitation.

There should be no class hatred. The conditions we find are the legitimate results of the competitive system; for the poor would be in the condition of the rich if they could insure the same prosperity, and having attained the same affluence, would be as oppressive and even more domineering in proportion to the extent of the abuse to which they believe they have been subject. The men who would murder those in seats of authority and in the extreme conditions of wealth would, had

they the financial ability of John D. Rockefeller, occupy his position. Mr. Rockefeller is not to blame for having the millions which he has accumulated through his robbery of the thousands of people whom he has exploited for this great wealth. He has merely taken advantage of the system which the world and the church have authorized and encouraged. If the competitive system is right then it is right to compete; and if it is right to compete in the commercial field of enterprise, then it is right for the more successful to possess and enjoy the product of their superior mental acumen and financial skill. If it was right for the American colonies to rebel against the government of England, and to institute an independent government because they were taxed without representation, then it is right for eighty millions of people to institute laws for the happiness of those eighty millions.

There can be no question of the great truth that the wealth of the world will be equitably distributed for the benefit of the masses; it will not only require the education of the masses, but it will require some influence more humane than the effort of the ignorant to destroy the wealth they have created, because it is in the hands of the millionaires. In the beginning of the age, when the church had its origin, the people who had great wealth willingly sold their possessions and brought the price and laid it at the Apostles' feet. There will come an influence upon the world that will have the effect that the Holy Spirit had at the Pentecostal outpouring; and the rich people of the world will so adjust their wealth as to render everybody comparatively happy.

The Flaming Sword

There should be no wage system; there is coming a time when no man will ask or receive wages. The wage system will be utterly destroyed; but this will not come by the masses taking the law into their own hands and equitably distributing the wealth of the world. We do not advocate the leveling of the wealth of the world against the wishes of the people who have heaped up the riches that have been earned by the wage slave. The equitable distribution of the wealth of the world will not come in that way. The world is upon the verge of another Pentecostal outpouring. This great spiritual afflatus will change the hearts of the wealthy people of the world, and they will reach the time and condition in which they will be more than glad to place the nations securely on the footing of everlasting peace and happiness. It will not come through anything like what is now called socialism nor anarchy. These are the effects of class hatred, and in no sense do they represent the power which is to finally create that condition called the kingdom of heaven in the earth, for which the Christian world has been taught to pray.

Anarchy (so called), socialism, and labor-unionism are factors in the final destruction which will precede the influence that is to change the character of the human heart. Labor-unionism is a murderous assault on the liberties of the people, and is as much to be deprecated as the other great conspiracy, the money power. While we do not advocate any of the roundabout means of attaining the desired end, we are free to confess that we do not take any stock in the cry of peace to come to the nations of the earth, until after the great tribulation. The forces are already at work which are to overthrow the present competitive system.

The paternal government is as certain to come, as that the world is sure to move forward in the order of the processes of evolution. There is no reason to believe that the products of industry may not be equitably distributed throughout the entire world, and every human being be made happy, when, through the creation of labor-saving machinery, the industrial system will be changed from the condition of wage slavery to a condition of universal re-creation (recreation). But the rich will not see this until after they have met the retribution that has been predicted and which is sure to be fulfilled, notwithstanding the fact that there are professedly good men who are so peaceful in their tendencies that they are willing to lull the nations to sleep while the forces gather which will bring on the great catastrophe.

In every lesser cycle in the great wheel of universal evolution, there comes a revolution in which the cycles have their termination; and we are about entering the revolution which will terminate the Piscatorial era, or the Christian dispensation. We are now at the end of the world; in fact, we have entered the vortex that will

sweep the nations off their feet. We are at the time when the old heavens and the old earth shall pass away, and all things shall become new. The dominions of the world constitute the old earth, and the heavens are the old church, which must give place to the church of the new cycle. It will not be the Christian church, for the Christian church will come to its end at the time predicted. As the Piscatorial era ushered in the Christian dispensation, so the beginning of the Aquarial era will usher in the new or Koreshan dispensation, which is the immediate product of the planting of the Christian seed. The church in which is the Koreshan Universology, the science of all things, in which is involved the science of immortal life, has its foundations already established; and though small in its beginnings, it has the potentiality of a world revolution, the power of the generations of the new cycle.

The time of trouble for the nations has come upon us, and we declare that there will be no let up until judgment has had its final appeal and hearing. Judgment of the great day is now set; the angels are in process, and the verdict is about to be rendered. The time has come for the trembling of the nations of the earth, and the fall of their great commercial power. We give this warning in the name of the authority of the throne of God, by which we are commissioned to declare this enunciation. There is in the activity of the throes of universal dissolution. Determining the conditions in which the era of initiation, we may easily understand the time of the end. The transposition of the sign from the constellation Pisces to the constellation Aquarius settles the fact of the time of the end of the dispensation, and it requires no great chronological knowledge to determine this science—the science of the termination of the Christian era. What follows will in no sense be called Christian, any more than what followed the Jewish age was called Hebrew or Judaism. The Jewish system ended with the coming of the Christ, and the dispensation was ushered into the world. Now, at the end of the Christian dispensation, there will be a new system with its new conditions and its new name. There were no other thing but its name to condemn the great farce called “christian science,” that was sufficient to brand it with the title antichrist, which undeniably and unmistakably shows upon its very face.

The new age is here; the new church is ready for its full-fledged birth, with its new name. “The moon will be turned to blood.” This means the earth, for the earth is the moon—referring to its inhabitants; and there is no remission of sins “without the shedding of blood,” blood will flow as it never has in the history of the world. Let it be understood that the warning which we now give is by the authorization of the Almighty, and from the throne of high Heaven, so be it God Almighty.

SIMIANISM AND THE DESCENT OF MAN.

Human Origin a Subject of Humorous Discussion and Comment; the Funny Side of Darwinism.

KORESH.

PROFESSOR ABBOTT HAS DISCOVERED the location of the Garden of Eden to be where the Austral continent once stood in the Indian Ocean. All that now remains of that continent is the Island of Andaman, where the direct descendants of Adam and Eve now dwell, just as our first parents appeared, there having been no spiritual, moral, intellectual, nor physiological improvement or advancement from the time of the original pair, who, according to Professor Abbott, were not made in the image and likeness of God.

What a disappointment awaits Moses, when he rises from that grave up in the valley of Moab! It is a matter of sacred history that no man knows where his grave is to this day; but Moses will find it, for he is on the ground. His disappointment will be due to Professor Abbott's scientific discoveries. The Professor is getting pretty near the facts. Adam and Eve were not what they have been "cracked up to be;" for, according to the traditions of the Simian race, it is now known (thanks to the untiring genius of the Rockefeller investigations, made through the Chicago University, to which has been added a chair of Simianology) that Adam was a monkey, though Professor Abbott has reached the conclusion that Adam and Eve were a very low type of the black races; in fact, the lowest type—according to the Professor.

Professor Simian, of the Chicago University, the first Simian to occupy the chair of Simianology, says Professor Abbott is "a little off." This he declared with great vehemence in a heated discussion with some of the orthodox professors in the university, bringing his hind fist down upon the desk until it rattled, and the floors of the university trembled. (It did not shake the walls of the structure, however, for they were built

of stone, under the supervision of the late Professor Harper.)

"As enduring as these walls," said Professor Simian, "are the traditions of our race. God made us before he made those types of the black race of which we are the progenitors, and of which you are the descendants. Don't you know," said he, "that descent means a decline, a fall?"

With this he pounded upon the desk with his hind fist until he tumbled a Bible which he had not noticed on the desk, noisily upon the floor.

"What's that?" asked Professor Simian.

"That," solemnly replied one of the orthodox professors, high in the scholasticism of theology, "is the sacred Bible. Let me pick it up."

"Lift it, you mean," said Professor Simian; and jumping on the table with all four fists he said:

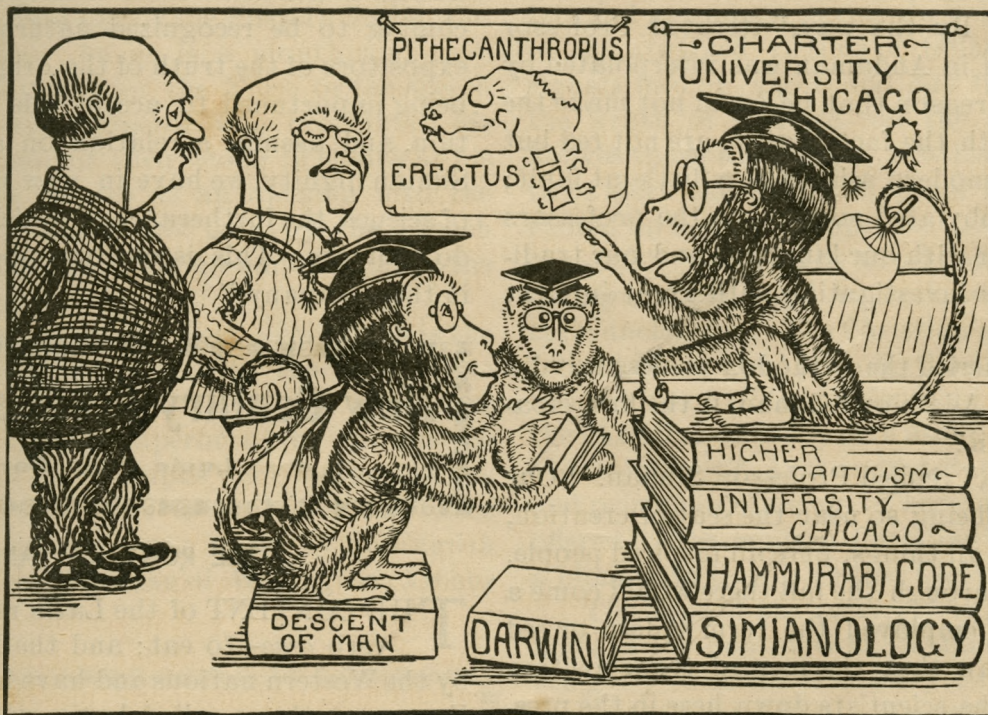
"Pooh! sacred? Rats! Weasels! Why, that's a book of fables. Nowhere in it can you find a declaration that the Simian race antedated the fall. Yet the learned Professor Abbott has almost corroborated my own testimony, handed down by tradition for millions of years, that what he calls the lowest type of the human family

is the progenital race of the later evolved, and, according to the late Professor Darwin, descended type—the so called white races."

"I most emphatically reiterate," continued the Professor of Simianology (who by this time had gotten off the table and was in his chair), "that God is a monkey; that that book is a fable, and, to put it mildly, what the great Ingersoll would have denominated a 'tissue of misrepresentations.'" And again he brought down his hind fist with great vehemence upon the desk.

They have a faculty of dropping from the ridiculous to the sublime, and rising from the sublime to the ridiculous, and this ascent to the ridiculous they call risibles, in the Simian tongue. They agree with Darwin exactly as to the "descent of man;" they call it a sublime descent or fall, and their tradition has it, accord-

Department of Simianology, University of Chicago.



Professor Simian (with dignity): "Don't you know that descent means a decline, a fall?"

ing to Professor Simian, that when you mention one of the first changes in the fall, namely, the loss of the prehensile appendage as noticed in the anthropoid, they cannot restrain their grief.

When the orthodox professor interviewed Professor Simian regarding the traditions of the Austral continent, its going down to the bottom of the ocean, and Andaman being a mountain peak of the country, he asked the question: "Are you quite sure about the inhabitants of that land being Simians and anthropoids, as the ancestral progenitors of the present fallen race?"

"Why, certainly; it's a sure thing. Consult Professor Abbott. His testimony is to the effect that the lowest type (he calls it the lowest type, but this is due to his ignorance of just what Professor Darwin means by the descent of man; it's our word for fall) is not the lowest type, and therefore not the connecting link of our conjunction with the fallen race up in the wilds of Andaman. By the way," iterated Professor Simian, "this first n in Andaman was interpolated by the red man, for the reason that he could not make the term Adam agree with the fact that we are not red but black. Here again modern science is a little at fault; but this will all be obviated so soon as the professors become more familiar with our language and our traditions, which they are investigating with great interest and edification."

"But where," queried the orthodox professor, "did they get the idea of Adam or red man, if the first creation was a black man?"

"Oh! that's easy," replied Professor Simian. "Our prehistoric ancestry being so near the seat of creation, so near the origin of all things, were an inspired people, and they saw that through the fall there would come a red man, hence they employed the term Adam or red man, because they saw that the mental transposition would be easier for the scientists down here in the present era. Why, it's certain that our ancestry took to the mountains of Andaman when the catastrophe overtook the world, and that there are a number of degrees of descent from our pedigree to the type which Professor Abbott has discovered—the first after the anthropoid, of which there is quite a variety. After the anthropoid then come the shambezoo, who inhabit the very interior of Andaman, and are a much stronger type than the one which Professor Abbott describes as the lowest. This is one of the risible types, though they do not belong to the four hundred; they are much beneath our class, and we have no association with them. We call them 'Jim Crows,' and have provided separate transportation."

Looking around upon his learned colleagues with an air of apparent disdain, Professor Simian remarked: Go to now, ye wise men, weep and howl. Consult the great Professor Abbott; note what he says in the book, *American-Journal-Examiner*:

"Under the illuminating influence of modern science it is now known that Adam and Eve were just a shade removed from the chimpanzee, and that they were as black as the ace of spades. We need be no longer under the hallucination that we are descended from the Gods, and that our first parents were made in the image of God and after his likeness; that man is morally and spiritually fallen from his high estate, and the white man has descended through a regular line of progression (downward), leaving his original progenitor a long distance in the rear, and the Negro as the proximate progenitor of the so called white man."

"My eminent colleagues," said Professor Simian in conclusion, "you see in these recent discoveries of scientists of the age, a corroboration of my own claim that we hold the only true solution to the problem of human origin and human destiny in our traditions. Coming to be recognized naturally as the only expositors of the truth of the origin of the races, and being importuned to accept this humiliating association, and assume a relation on a plane beneath Simian dignity, we have in view only the best interests of science, the furtherance of which we find we can do promote. This is our only apology for being found in this company."

New Century Studies and Reviews

Lucie Page Borden

THE ROOTS OF LANGUAGE.

THE CONTENT of the Latin race or language is the verb *esse*—to eat; and the Latins were eaten by the Western nations and have formed the stomach of Europe, or the so called Latin races. They had precedence to the descent of the Goths, eaten up everything in the far East. They had absorbed the life of the Eastern nations; so far had their conquests extended, that the queens of the East had been harnessed to the chariots of their kings or military commanders. The Goths ate them in their mouths. They got into their houses and absorbed their wives and daughters, the potential life of the people.

We have kept a relic of the Goths in our own tongue when we say, "I have got," by mistake, meaning of course, that we have Gott or the Christian force which fell upon pagan Rome and ate it up so completely that its letter of contents passed over to the Northern tribes. The Gothic arch is the distinctive feature of Christian art. The Visigoths were the vice-gods of their time. They commanded the forces of the Orient, because they extricated them from their debasement in the Roman swineherds who had sunk to the level of the East. The arch is the ark, and an ark is a means of safety provided for a generation sunk in evil.

The bulwark of the German letter is Gott; and their principal verb is *geben*, to give. He gives that which he hath, therefore he keeps it. He gives himself into the hand of the Prussian eagles, and he becomes a great nation with its military commanders and its kaiser,—“Me und Gott,”—a nation whose chief diplomat says that nothing can take place anywhere in the known world without the voice of Germany.

We speak of the German “gift of gab,” that is the German *gab*, from the verb *geben*. It is the gift of God to Frederic of Prussia that a great nation should spring out of his loins—out of his military strength. The Astrogoths are the Austrian Goths, and they have two sorrows in their rooms and in their houses, viz., their disappointment in the house of Hapsburg and the departure of their glory and crown, Elizabeth of Bavaria, the empress who held them all in the hollow of her hand through their love for her; but she was wrested from them by the assassin’s blow.

The Astrogoths were simply the Eastern Goths, who settled on the Danube. An *as* is a mouth, and they came in through the mouth of the Tiber or the speech of Tiberius, the Roman emperor, who proclaimed his own triumph with some of their chiefs in chains at his chariot wheels. The mouth is an opening into the palate or the palace, which was used by the French emperor when he took the Austrian empress out of the palace of her father.

The French root is in the verb *sum*, which is the Latin; but in French it is *je suis*, with the nominative expressed not included, I am. The words that were placed above the French emperor as he sat on the throne in the flush of his triumphs were, “*Je suis ce que je suis*,” I am that I am. This is wisdom with France until an opening in its side was made by an English commander known as the Duke of Wellington, Arthur Wellesley.

ing the worst of us, to be to make the best of us.

The “stone of stumbling and rock of offence” and the wisdom stone of Jehovah are one Stone. Stumbling and offence cease when you pillow your tired head on the wisdom stone of Israel’s Savior. There you may rest, sleeping or waking, with the key of truth to apply for the contents of all the material that the brightest dreams were ever made of. The wisdom stone of every genuine Israelite is the science of the universal Word, which God was, and is, and ever shall be. The Messenger of the Word, the fountain-head of legitimate optimism, is to the wise who understand the law of his being, the rest of Jehovah, the Shiloh, the peaceful one, the Shepherd and Stone of Israel. Of the house built upon this Rock it is written: “And when the flood arose, the stream beat vehemently upon that house, and could not shake it: for it was founded upon a rock.”

The destruction of the social “den of thieves,” once the Father’s house, is imminent. The prophets of its fate and attendant terrors do well to flaunt in the faces of the stupified victims of fallacy and evil, the storm signals issuing night and day from that wine-press of the wrath of God we call the printing-press. It behooves those who would weather the gale just ahead, to be alert and secure in some tower of strength anchored on a rock. Hope, the poet calls “an anchor to the soul.” Souls to be saved from the swelling flood of fallacy and evil, need to look well to the strength of their anchorage. The Christian’s hope, well defined and termed blessed in Apostolic times, was the “hope of the resurrection.” What science of the resurrection can the Christian of today give as a basis of a rational hope of attaining it? It is an ill-defined event, as to its laws and principles of being. The statements concerning it offered by the modern Christian must be accepted with a blind faith that is neither Christian nor scientific.

The hope of the resurrection, the redemption of the body of the Son of God, the Sons of God crowned with the glory of divine Maternity, remains an article of the creeds of Christendom. The “resurrection of the body” as a creed article, is dragged around by Christendom as an inflammatory appendix very disturbing to investigative D. D’s. Not knowing quite how to dispose of it in the presence of modern science, they take it by blind faith and hang it high and dry among the lilies above the altars of mammon worshipers calling themselves Christians. The law of Messianic resurrection, the science of which will give any man mastering it Jacob’s vision of angels ascending and descending, lifts the weights of sleepy ignorance from his eyes and puts the scales of divine justice in his hands.

Man enlightened, man empowered by divine science to do justice and love mercy, is the wisdom stone that parts the ways of men, sends each to his own place, there to equitably perform his part, and so restore peace to the troubled, storm-tossed sea of warring humanity. The great heart of divine humanity is an ocean of love stilled by the voice of the Master, who knows the secret of grief. His is the fountain-head from which descends the pure river of the water of life, bearing on its bosom

General Contributions

THE POWER OF THE WISDOM STONE.

The Well-Founded Hopes of the Koreshan People; the Storm-Tossed Sea of Humanity; the Healing of the Nations.

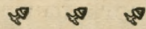
BERTHA LDINE, MATRONA.

IN THESE DAYS of ever-multiplying national “calamity howlers,” as the prophets of sin’s penalties are called, it is a pleasure to herald the discovery of the fountain-head of legitimate optimism. Well-founded hopes will carry one through seas of trouble undismayed and triumphant. It is good to pillow one’s head when world-weary, on a stone giving dreams of angels of deliverance, ascending and descending, which come true to the waking mind. “God is in this place and I knew it not,” said the awakened Jacob. Hope becomes sight, and faith victory, when God is found so near, a very present help; and his “good will” concern-

the ship of state, called the Lord our righteousness. The state of righteousness upheld by an ocean of love will cause the sea to give up the dead that are in it, and men to live again in honor to the Father-Mother Deity, their origin and destiny.

The pure water of genuine science is for the healing of all nations. The nations are seven, constituting the nates having the right of power with God to bring to the birth the birthright of Joseph, the kingdom of the Gods. Power with God is a rational faith given by the Lord who says, "Come now, and let us reason together."

The Koreshan's hope of the resurrection is the primitive Christian's hope born again of water, the rational science of the Word made flesh to dwell among us. This new living hope "springs exultant" from the sea of trouble now tempest tossed. On triumphant wings *via* the way of life, hope enters through its gates, the very citadel of life itself, and becomes the soul of all redeemed humanity.



COMMENCEMENT EXERCISES AT ESTERO.

The First Stellar Festival of the Koreshan University; the Services of the Ecclesia, and Evening Entertainment.

THE EDITOR.

ESTERO STANDS for education and refinement; for progress in the practical and useful arts, and development of character. The truth of this statement was readily perceived by all who attended the closing exercises of the Preparatory Department of our pioneer University, held at the Hall of Arts, Sunday, July 1. The accompanying program outlines the exercises of the day and evening; but our readers may be pleased with some comments on the character of the educational work at Estero, and the various exercises and exhibition of meritorious work by the students.

The Preparatory Department of the University has also been termed the Manual Training School as the work of the Department involves education in the useful arts. The benefits of education of the young as it obtains at Estero are manifold, because instead of cramming the mind with numerous useless things and theories, the mind is at once placed in contact with the practical and useful, and prepared for active and useful service to the community, and for proper progress in the development of the mind and character. Education means a process of drawing out, of bringing into activity dormant mental faculties. Koreshan education, so far from cramming the mind, teaching by rote, and burdening the mind with numerous rules, proceeds on the basis of positive principles illustrated and demonstrated in a practical manner.

It is said now and then that the Koreshan Unity neglects the education of its young people. The impression is formed from utterly inadequate conceptions of the merit and character of our methods of education. It is true that we are not inducting the minds of our young people into the conceptions and customs of the competitive world; but it is not true that we neglect

the training of the young minds along useful lines; do we neglect their education in the various branches of study, as we shall presently show.

During the past school term, considerable progress was made by the various classes of the Institute. We may note especially the progress made in the departments of penmanship, drawing, spelling, grammar, business correspondence, and banking; also in mathematics, in which wonderful progress was shown even by the younger pupils. Very creditable work was also done in history and geography, and other studies. Written work of the various classes was exhibited in the Art Hall in the afternoon, and much surprise was expressed by many who examined the work. The results show that the teachers have been diligent and faithful, and that the methods employed were excellent and conducive to surprisingly rapid progress.

Exhibition of practical work done by students in the electrical and mechanical departments was very interesting. Some of the students are being trained under the supervision of expert machinists, and the Estero machine shops and various other construction departments afford unexcelled opportunities for the attainment of skill in execution, and development of a high degree of intellectual discrimination. Some of the younger pupils, ages seven to ten, already show advancement in mechanical ingenuity and practical skill.

Many who examined the work of the pupils at the exhibition feel that Estero is the place to learn to do things useful and valuable; for here the young people learn to construct boats and buildings and engines; to do fine cabinet work; to turn out finished metal work; to make drawings and lay out plans; to do electrical work; to study telegraphy, and even the construction of wireless instruments; and to attain skill in many other lines of useful industries.

We should note particularly the progress made in the musical department. We have musicians here whom we are justly proud; excellent composers, teachers, and performers. There are both a fine orchestra and an excellent band at Estero, each comprised of many pieces. In vocal music a number have made excellent progress.

The program of the day's exercises includes the services of the Koreshan Ecclesia, which began at the Hall of Arts at 10:30 a. m. The program shows the order of the services, which are always interesting and beautiful. The Oration by KORESH was both profound and impressive. The subject was the fear of the Lord as the beginning of wisdom. To fear the Lord is to depart from evil. The condition of the world in sensuality, adultery, and corruption was dwelt upon, and contrasted with the life and character of the Lord Messiah, who overcame through a knowledge of the principles of life, and went out of the world alive.

Exhibitions of the work of the pupils, held in the afternoon at the Hall of Arts, attracted considerable attention from our people. Here were excellent specimens of penmanship and drawing executed by children, and work in the banking system, including drafts, checks,

and book-keeping; work in mathematics, including exercises in algebra, commensuration, demonstrations of cubic and board measures, fractions, etc.; spelling, grammar, history, geography, and other studies. The work on exhibition was all very good and creditable; and many words of encouragement were given both to the teachers and pupils.

In the afternoon the receptions by the children were held at their homes and places of daily occupation. They were delighted at receiving visits from older members. The receptions brought the people of our Community into direct touch with their work. The boys at Buster Brown Bungalow showed the results of some industry on their grounds. One of them, having been engaged in the electrical department, was pleased to show his visitors how well he could do in telegraphy; and others in the several departments had each something of interest to show in their lines of work. The little girls at Mulberry Lodge exhibited samples of their sewing, some having done very excellent work in that line.

The evening program was full of interest. The entertainment was given by the young people and children. Fine music was rendered by the orchestra; and excellent were the instrumental and vocal solos. The recitations and essays were very creditable. "Katydid and Crickets," by Rosalea McCready, aged thirteen years, called forth much comment, as it was well written and even instructive, showing that she possesses some powers of discrimination and an observing eye. The song, "Topsy-Turvy," was indeed very comical and elicited considerable applause. The essay by Bertie Boomer, "The French Revolution," is worthy of special mention.

The address by KORESH proved highly interesting and instructive to both young and older members. Education in its true sense was dwelt upon; the development of the minds of the young for uses they are to perform to society. Refinement of speech and manner was specially urged; profanity was shown to be wrong, and coarse in its tendencies and effects. The world's methods of cramming the minds of the young were contrasted with the Koreshan methods of mental development along practical and useful lines. The method of giving the children practical demonstrations in their several lines of study was specially commended, and encouragement given to teachers as well as pupils in the University.

Very creditable and appropriate was the play by the children, "The Holidays." About fifteen characters appeared in costume, each one representing a holiday. All the national holidays were represented, as well as the Solar and Lunar Festivals of the Koreshan System, and "vacation." The play was well rendered; the children "did themselves proud" indeed.

For the success of the term just closed, much credit is due to Berthaldine, Matrona, for her interest and efforts on behalf of the young people. Brother Winfield Bowlus has done excellent work in making mathematics interesting to the pupils, having devised methods

of demonstration of the principles, and arranged the exercises in banking and commercial transactions. The work of every teacher is highly commendable. For the success of the entertainment, credit is due to Brother Winfield and Sister Bertie Boomer.

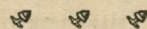
The Program.

SEVICES OF THE KORESHAN ECCLESIA, Hall of Arts, 10:30 a. m.—1. Song, "The Messenger," by the Congregation. 2. Scripture Reading by KORESH. 3. Invocation, by Berthaldine, Matrona. 4. Response by the Congregation. 5. Flute and Clarinet Duet, "An Italian Air" (Blangini), by H. Jay Morgan and Julia Wright; Eva Morrow, Accompanist. 6. Oration, by KORESH. 7. Song, "God is in Thee," by the Congregation. 8. Benediction by KORESH. 9. Anthem, "Lift Up Your Heads," by the Congregation.

DISPLAY of School Work at Hall of Arts, from 4 to 6 p. m.

RECEPTIONS from 4 to 5 p. m., at Buster Brown Bungalow, Mulberry Lodge, Boat House, Electrical and Machine Shops.

EVENING PROGRAM, Hall of Arts, 7:30 p. m. 1. Selection, "Foxy Quiller," by the Orchestra. 2. Address, by KORESH. 3. Vocal Solo, "Springtime," by Catharine McCready. 4. Recitation, "The English Language," by Eunice Hussey. 5. Vocal Solo, "Just at the Break of Day," by Daniel Webster; Miss Goldie Webster, Accompanist. 6. March, "Great American Favorite," by the Orchestra. 7. Original Essay, "Katydid and Crickets," by Rosalea McCready. 8. Flute Solo, "Serenade," Julia Wright. 9. Recitation, "The Doodle Bugs' Charm," Willie McCready. 10. Medley, "Silvery Colorado," by the Orchestra. 11. Song, "Topsy-Turvy," Rosalea McCready, Ruth Wallace, and Willie McCready. 12. Essay, "French Revolution," Bertha M. Boomer. 13. Violin Solo, "An Italian Melody," Lovelle McCready. 14. Play, "The Holidays," by the Children. 15. Awarding of Honor Stars. 16. March, "Lock-step Luke," by the Orchestra.



The Garden of Eden in the United States.

KORESH.

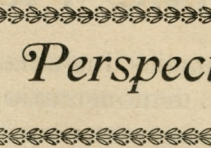
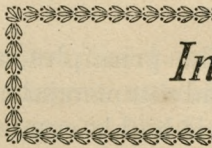
JESUS was the promised *Seed*, which came into the world to be planted in the church. The Holy Ghost was the seminal essence of Deity proceeding directly from the Lord, in whom was the Father. This Seed was sown in the church, that is, in the Garden of Eden; eastward signifying the rising of the Garden. The Garden of Eden was the church, and that church was in Palestine. Therefore, the Garden of Eden is located and defined so far as nineteen hundred years ago is concerned. The Garden of Eden now is where the prophet appears; that is, in America, in the United States, and this is where the firstfruits of the resurrection will manifest.

To eat of the Tree of Life is to so apply the truth as to overcome death and become the fruit of immortality in the body, and then to appropriate this immortality for eternal life. Immortality obtains in this world; eternal life is the product of immortality, and belongs to the life invisible. Immortality and eternal life are two distinct things. We acquire eternal life through immortality, which we gain here in the material world; but there will be no attainment of immortal life in the body (this is the resurrection of the dead) except through the Messenger of the Covenant, who must first overcome as the High Priest of conjunction.



In The Editorial Perspective.

THE EDITOR.



COMPARATIVE ANATOMY is one of the most interesting departments of scientific research. It affords one of the widest fields of observation; and its classified facts constitute the foundation of scientific conclusions which involve definite conceptions not only of the form and function of the universe, but the nature and character of Deity. In the observations of Darwin, the fact is emphasized that there is a striking likeness between the anatomical structures of the various types or species of animal and human life. The features of resemblance are numerous. No profound thought is required to perceive that this is true as referring to man and the higher types of vertebrates. But investigation shows that there are structural resemblances between all animal organisms; and the field of comparative anatomy is made to cover even extinct species. A striking corroboration of the utility of comparative anatomy in the scientific world, is shown by the fact that having "restored" the forms of some extinct animals from a few bones found early in the nineteenth century, they were found to closely approach the natural form of the species afterwards discovered preserved in arctic glaciers. The facts of comparative anatomy, so far as known to modern scientists, are valuable and play a most important part in the corroboration of the conclusions of Koreshan Universology. The fact that there are structural features and characteristics common to all organisms, is so thoroughly recognized that we need not dwell on it further. We wish to point out, however, that recent investigations in comparative anatomy have been extended into the vegetable kingdom. M. Camille Saint-Saens, the noted biologist of Paris, holds that vegetable forms strikingly resemble animal forms; there is more than a simple analogy, for the forms correspond in many details. The first striking resemblances are found in the embryology of plants and animal forms; and that in the human embryo, before development of members, and in the developing seed of young grain, one notes the same curvilinear forms, with distinct evidence of the umbilical cord in the center. In plants, as well as in the animal and human species, the principles of reproduction are persistently active. All organic forms perform similar vital functions. But the noted biologist overlooks the fact that the head of the tree or plant is in the ground. It is noticeable that men are sometimes called trees in the Bible. Even the ancients knew that analogy existed between human and vegetable species. Jesus was the Lily of the Valley and the great Cedar of Lebanon; and there are numerous other instances of striking correspondence. But modern scientists have not carried comparative anatomy to its limit. If the science is so rich in results in the fields explored, why may it not yield a harvest of truth if made to cover the structure or form of the *physical universe*, constituting the mineral kingdom? Koreshanity answers that already the science of comparative anatomy has been applied to the entire field of existence. The Founder of Koreshan Universology has restored the cosmic form, through application of the

principles of comparative anatomy to the structured cosmos. The form of the physical world is analogous to form of man. It could be naught else, since the laws and principles of construction are universal and immutable. Every part and organ of the human structure may be pointed out in the cellular form in which we live; every human function may be located in the uses performed in and by the physical world, which is the largest and most universal and ultimate form of man. Broader yet is the field of comparative anatomy; it reveals even the nature and character of the almighty Creator and the race of the God-Men. The modern scientists have never conceived of the marvelous possibilities residing in the constructive faculties of the human mentality; materialistic to the ultimate degree, they have never thought of getting beyond the plane of empiricism. Correspondence and analogy is but the comparative anatomy of ideas. Logic is the mathematics of reason. When the keys are discovered the treasures of truth may be unlocked. Koreshan Universology is the revelation of all mystery, the disclosure of all that was hidden and inaccessible to agnostics and materialists. Even the origin of life itself, its very essential seat and source, is no longer a subject of research except to the blind; for it is already a proclaimed discovery in Koreshan Science.

IT IS NOTEWORTHY that in recent addresses made by eminent Americans to students of leading educational institutions, the economic and social conditions existing in our country were discussed, and that evils of vast accumulation of wealth were freely admitted. Dr. Lyman Abbott, in his address to the students of Harvard University, says that the primary vice of the century is that of accumulation; the second vice is the lawlessness of self-will. He asks of insurance directors, railroad officials, and others who break the law by the wholesale, are not to be classed as criminals. President Hadley, of Yale, says that the popular prejudice which prevails is not far removed from that which led to the misguided populace nineteen hundred years ago to cry "Not this man, but Barabbas!" Dr. Schurman, of Cornell, points out that financiers, capitalists, and corporations are conspicuous sinners; and Dr. Butler, of the Columbia University, admits that a spirit of unrest is abroad, both at home and in foreign countries. Other prominent educators hold that commercialism has invaded every sphere of human activity; that all the professions, the arts, and social relations and conditions are tagged all over with the material label; that the people of the nation have drifted from the old standard of honesty, cursed with the worship of opportunity. The *Wall Street Journal* commenting on the various admissions of wholesale corruption of the world asks: "What is the meaning of all this? What does it signify? What does it tell us of the condition of the country? What does it point out in the way of reform and legislation? Are these words merely words signifying nothing? Is it not something worth pondering upon that

so many platforms of so many great universities, thoughts such as these are expressed?" What does it signify? Why, it signifies that competition is the broad road to destruction of honesty and integrity, of liberty and righteousness, and of true morals and religious life. It signifies that the world is growing worse, rapidly reaching the great climax, the end of the age, the termination of the old order. It means simply that the so called Christian masses have fallen away from the doctrines and practices of the primitive Christian church, which was socialistic and communistic. Competition is all wrong from bottom to top, from root to fruit; and the spirit of its practice is the cause of the universal declension and degeneracy.

A WRITER discusses the earth's curvature and vision, in relation to one of the seven wonders of the ancient world, which was Pharos or the light tower at Alexandria. We quote as follows: "If you have a popular account of the great structure handy, read it carefully and note that you are informed that the tower could be seen at a distance of from 100 to 150 miles. Let us see if this could possibly be true. The curvature of the globe is 6.99 ['corrected for refraction'] inches to the mile. This being true, we find that an object 100 feet high can only be seen at a fraction of over thirteen miles. Figuring on the basis of an earth curvature of even seven inches [deducting 'refraction' from the known eight-inch rate] to the mile, we find that the light tower in question must have been over a mile in height if visible at a distance of 100 miles." Here the writer has proved to his satisfaction that the light tower could not be seen a hundred miles away. He does so by taking the ordinary assumption that the earth is *convex*, and by it he shows that the account must be untrue. The Koreshan method of procedure is quite different. We observe such facts as above noted, and from the basis of the facts are led to the conclusion that the earth's surface on which we live cannot be convex. We have with our own eyes observed the Sanibel light at a distance of thirty-four miles, with the eye only seventeen feet above the sea. The Sanibel lighthouse is only ninety-eight feet in height. We have observed in numerous instances, targets on the water, with the telescope also on the water, at distances of four to six miles; and we have restored to view in about five hundred instances, ships' hulls which were apparently cut off from view of the naked eye, by the horizon line. Of course, if the earth were convex, such views would be impossible. But as such observations are matters of absolute certainty, it is equally certain that the surface of the seas is *not convex*, but concave.

THE MODERN world reckons everything according to so called money value, because money is the modern criterion of value; the tendency is to reduce everything to the commercial plane. There is traffic not only in the goods of commerce, the products of industry, but also in human rights and human life. "How much is there in it?" "Will it pay?" are questions asked concerning every movement—religious, educational, and secular. It is even asked, How much is a man worth? Before the American Medical Association at Boston, a Dr. Holt with numerous append-

ages to his name, gave the results of his calculations as to a man's money value. The average man at twenty-five is estimated to be worth just \$5,488. He is held to be worth less at more advanced ages, and absolutely worthless at seventy. The calculation is based upon prospective working capacity. The value of Negroes in slavery in America was estimated from the same basis. But the slave owners did not think of putting corresponding prices on their own heads. About the only difference between the condition of the wage-slave and the bond-slave is that a small percentage of the earning of the wage-slave is returned to him. Insurance companies gauge a man's worth by the size of his policy; and it has been the custom on the part of the masses to estimate a man's worth from the basis of his wealth. A man may be "worth" millions of dollars, and yet be of no benefit to society, but rather a curse. On the other hand, a man may not have a cent, and yet render the greatest service to his fellows. The contrast between the modern billionaire and Jesus of Nazareth is both marked and strong. The Christ is worth more than all, because he is the heir of the universe. The modern standard of values is false, for the root of all evil is money.

RECENT movements looking to the preservation of Niagara Falls, may result in the object desired. It might have been anticipated with considerable certainty that the New York legislature would do little to prevent despoliation of the Falls to satisfy modern greed. It was seen that at present the only salvation of the Falls is in action of Congress. President Roosevelt decided that the question properly belongs to the sphere of the Federal Government. A treaty between Canada and the United States may limit the amount of water used for power. For a time it has seemed that the spirit of the Falls, the Maid of the Mist, must give place to the spirit of greed embodied in soulless corporations; but there is hope for the great world-wonder at Niagara. But what of the Everglades of Florida? The scheme of the Governor to drain them may be for the present blocked by court injunctions; and the people of the state seem opposed to expending large sums of money for drainage. It is anticipated that the Governor's drainage plans may fail. Endeavor is made to have the Federal Government survey and drain the Glades. The salvation of the Everglades may involve a falling-out of the authorities, and thus delay the drainage—until the people may see the utter folly of it.

IF THE modern astronomers understood the laws of formation and motion of the physical cosmos, they would understand also the laws of the perpetuity of Deity. The fact that many modern scientists are atheists and agnostics, the fact that the advanced students in lines of modern research maintain that God is unknown and unknowable and may be even non-existent, should be to any mind sufficient demonstration of the truth of our claim that modern science is false. The man who is bold enough to claim that he knows all about the universe of physical existence ought, at the same time, to hold that he comprehends the principles and laws of the life of Deity. Koreshanity makes and proves such a claim.

The Open Court of Inquiry.

THE EDITOR.

The Birth and Death of Continents.

"You say that continents die and decay like nations. I understand that the earth is in the form of the perfect undivided man, and that it is for this reason that it perpetuates itself. How is it, then, that parts of it die and decay like nations and races of mortal humanity? I fail to see how the perfect or whole form of the earth can be subject to the same laws of disintegration to which mortal man is subject. You say this dying and decaying obtain through the law of the passing away of all things that are brought forth. Is not the earth coeternal with God? How then are parts of the eternal earth subject to all the changes that man is heir to? If the earth in some of its parts disintegrates or decays, what of the eternal God? The earth is his footstool. If the pediment of God is subject to death and decay, cannot that same law be applied to God himself? And if to God, then to all 'who are accounted worthy to attain that world and the resurrection from the dead'? In short, these changes in the eternal earth seem to teach that there is no abiding or resting place."

The world of humanity constitutes a world or great sphere of activity. In the aggregate, the races and nations as they exist and progress in cycles of time constitute the human universe. The center of the world of humanity is God. The spiritual center is the most interior Deity; but coördinately, there is a central natural manifestation in the personality of the God-Man. This human universe is comprised of two planes of life and being: the divine-human and the sensual-human. This latter is the mortal race, which is continuous through time. The divine-human race is periodic in its manifestation.

The world of humanity exists continually. There never was a time when humanity did not exist; and it will always be. But nations rise and fall; races spring into existence and pass away. There is no end to humanity, but there is an end to every particular race or nation, for the simple reason that everything that is produced or built up or developed must pass away. The fact that a thing develops is a demonstration of the fact that it is temporary; everything that has a beginning has an ending. The reason this applies to races and nations and viduals is because they are

brought forth. But all the while that viduals are passing, others are being born; and as races and nations pass away, others are in process of formation—and the compensative process makes it possible for humanity to exist continually.

So likewise, though continents of the earth appear and disappear through processes of formation and disintegration, others are in process of development. Hence, there is never a time when there is no extensive habitable surface; never a time when the earth itself ceases its activities. The earth is continually being destroyed and continually being built up. Creation and destruction are eternal processes, each absolutely necessary for the maintenance of the universe. The cosmic system never fails to work. The orders of its progress are persistent, because the physical cosmos is perpetually impulsed from the higher domains or kingdoms of life.

The world of humanity is the product of Cause. Whatever is in it was put forth from and obtains in Cause itself; and whatever is expressed in humanity, is ultimately expressed in the physical cosmos. Do we find death in humanity? Do races of men, the continents of the human world, come forth in time, and then pass away? Then, surely corresponding processes must obtain in the physical world, for the correspondence between the human universe and the physical universe is perfect and complete.

"If the earth can in some of its parts, disintegrate or decay, what of the eternal God?" The Almighty is governed by the very same laws that govern the universe. He must involve whatever is contained in it. Whatever is in humanity, he must unfold in himself. The point of involution is the cause-point. The cause-point is the seed. The seed is the creator. Jesus the Christ was the promised seed, and he was therefore the great Creator. Now, what happens to a seed that is submitted to the conditions of reproduction? Why, the seed dies and decays.

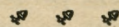
"Except a corn of wheat fall into

the ground and die, it abideth also; but if it die, it bringeth forth much fruit." Here is the death of Deity demonstrated. It is the sacrifice of his animal life for the life of the world. God thus dies not only that he may perpetuate himself, but that he may perpetuate the universe of humanity and the physical universe. It is only by dying that the Almighty can perpetuate his kind and all kinds dependent upon him.

Then is there no eternal life, no abiding or resting place, no certainty of the future? Certainly, there is eternal life, and in the perpetual development of it there is rest. But every phase and form of the external world is transient. The Immortals are ultimately absorbed into the interior. The eternal life is within: there is no break in the continuity of life or consciousness there.

Races come and go, but God always has one or more in which he dwells. The interior courts of the Gods are never disturbed. One order of the cosmos gives place to another; one world or age or cycle succeeds a former. Even the physical world passes away, but it is renewed through functions inhering in it.

Koreshanity is the only system that gives scientific assurance of eternal life; there is eternal life because there is an eternal universe, an eternal earth, and an eternal humanity. The cosmic system is without end as to time; there never was a time when it began to exist; it is here now, and constitutes a positive guarantee that its higher life and purpose are eternal.



How Man and Cosmos are Related.

"Thanks for the attention given to these questions. Somehow, I am slow to understand the subject as fully as I should. You are so fully acquainted with these things that you may not realize how difficult it is for me to get a clear idea of how the physical world and the anthropotic world are related. My difficulty is not in failing to see that periodic floods occur, nor that mental floods occur, but why they occur, and how they are linked together."

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form some mental picture of some direct link or line of relation between events or phenomena in the human world, and corresponding events or phenomena in the physical world. For instance, when the Christ was crucified there was an extraordinary eclipse of the sun. When the anthropotic sun was cut off the physical sun was obscured, and Nature sympathized with the Christ in his ordeal. One might ask how it is possible for the sufferings of the Christ to exert an influence on the elements of the heavens to cause an eclipse of the sun.

The difficulty with the present inquirer is to see how a flood of fallacy in humanity sustains any relation to floods in the physical world. There is no *direct* relation—that is, a physical flood is not a direct result of a deluge of fallacy. The relation is remote, but none the less certain than if they sustained direct relation. Let us look at the question from a general point of view.

Humanity may be considered as the first great universal effect of divine activity; and the physical cosmos, the second great universal effect of creative power. These two forms of expression of the divine mind must correspond in form and function; and if in form and function, they must also correspond in their cycles of progress; their activities must correspond and their events tally as to time, for both worlds are specifically related to time. So from the center of creative impulse, the two domains of universal order receive the elements of expression of the divine purpose.

The physical cosmos is the outermost and ultimate expression of central Cause. The whole universe impresses itself upon its Center; but it must do so through the natural channels of the ascent and progress of life. And likewise, the elements descending from Deity must reach the outermost kingdom through the natural channels of life connecting Deity and cosmos. These natural channels embrace and comprise the several domains of kingdoms of universal activity, of which there are five, from the highest to the lowest: Divine-human, sensual-human, animal, vegetable, and mineral kingdoms.

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The San Francisco Earthquake.—We have received a copy of this popular and "very latest song." The words and music are by one of our FLAMING SWORD readers, Mr. W. W. Pilling, Richland Center, Wis., whose advertisement appears in another column. It is very touching, and will doubtless please many.

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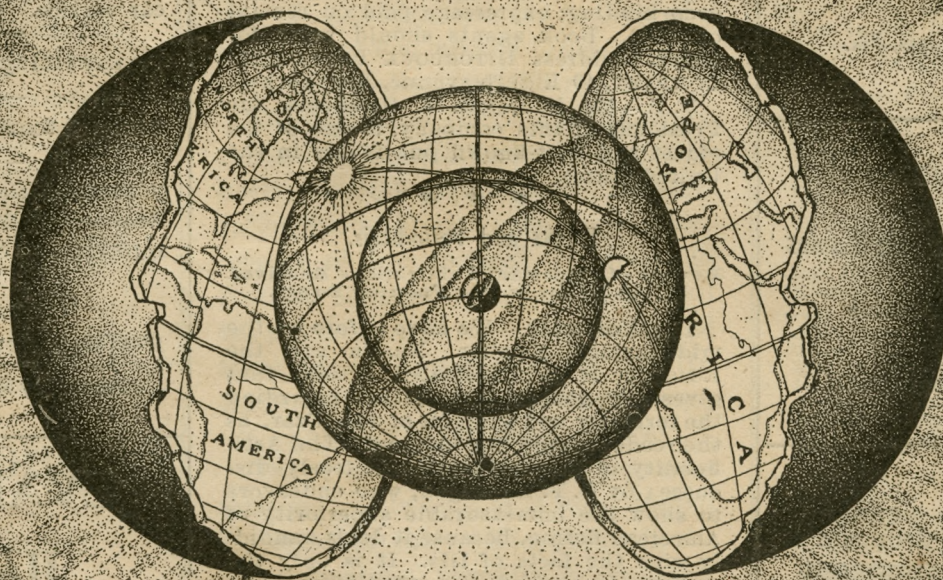
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